



JEWISH OBSERVER

AND
MIDDLE EAST REVIEW

Vol. II, No. 33

AUGUST 14, 1953

Sixpence



DR. NAHUM GOLDMANN OPENS THE
WORLD JEWISH CONGRESS ASSEMBLY

JEWISH OBSERVER AND MIDDLE EAST REVIEW

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- Cover Picture shows Dr. Nahum Goldmann addressing the opening session of The World Jewish Congress Assembly at Geneva.

—PHOTO ARNI.

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THE WEEK

WORLD ASSEMBLY CLASH

It was the week of the World Jewish Congress. Its third World Assembly concluded its work in Geneva, elected Dr. Nahum Goldmann as President, voted for a new Executive and passed resolutions on Israel, Germany, Jewish Unity and a host of other subjects. Elsewhere this was the first week of real summer in Europe and of paralysing strikes in France.

¶ In Israel the Chief Rabbi again declared his opposition to the conscription of orthodox girls; but advised the religious *Hapoel Hamizrachi* to stay in the Government;

¶ the Arab minority continued its protests against discriminatory legislation; the Arab village of Tire (near Tel Mond) was placed under military curfew and searched after an Israel military plane had been fired at from the village;

¶ Mapai leader Barkatt told the Asian Socialist Conference in Hyderabad that his party had not yet defined its attitude to the Suez Canal Dispute; also Israel had not committed herself in any way towards the Middle East Defence Organisation;

¶ In Moscow, Premier Malenkov referred to the Soviet Government's resumption of diplomatic relations with Israel. Malenkov underlined Israel's "pledge" to have no part in any alliance hostile to the Soviet Union; he would continue to work for friendly relations with the Arab States;

¶ Dr. Lowdermilk was appointed Professor at the Haifa Technion.

MODERATES WIN

At half an hour after midnight on Wednesday morning, the newly elected President of the World Jewish Congress, Dr. Nahum Goldmann, declared the Third Assembly closed.

When his election was announced earlier in the day, Dr. Goldmann was given a great ovation; for he had not only been elected but also his policy—for which he had fought in stormy sessions behind closed doors—had won through all along the line.

Moderate on Germany: All through



Kirkbride—architect of another Jordan?

Sunday and most of Monday the Political Commission debated the draft Resolution on Germany. It was moderately phrased, it expressed gratification at the Reparations Agreement, it noted with concern the growing neo-Nazi activities, but it made no reference to the re-armament of Germany.

This draft was bitterly attacked from the right and left and by representatives of the orthodox parties. Mapam's Erem, General Zionist extreme rightist, Rimault, and the Mizrachi's Rabbi Nurock were aligned against moderation in tone.

Goldmann intervenes: Goldmann intervened repeatedly during the Commission's session. A number of Goldmann's leading supporters were also uneasy; they felt that moderation was going too far. But in the end Goldmann convinced them, and the moderate draft received an overwhelming majority against the combined Opposition.

A second resolution expressing solidarity with, and pledging support for, Israel was carried with acclamation and the singing of *Hatikvah*; this also condemned the supply of arms to the Arab States.

Mapam warning: A third Resolution demanded that Jews in Eastern Europe should have the right to organise and the right to emigrate. Mapam speakers counselled against the making of such conditions, but they were overborne.



Jordan's National guard—addition to military expenditure.

A fourth Resolution reiterated the demand for Reparations from East Germany; other Resolutions pleaded for an easing of international tensions; gave full support to the U.N.; welcomed the Maccabi and O.S.E. as associate members; and called on the Austrian Government to expedite the Reparation talks.

Jewish Unity: The Assembly also decided that the 27th day of Nissan, "being the Hebrew date in the year 1943 on which the uprising of the Warsaw ghetto began" should be fixed as the date for the observance of a National Memorial Day. It would commemorate this historic event and the resistance of the Jewish people throughout Europe against Nazi tyranny.

A special resolution stressed the need for Jewish unity. The resolution stated: "the assembly regards it as desirable that efforts should now be intensified for the full realisation of Jewish unity." It asks the Executive to explore the possibilities of setting up a democratic organisation based on representation of Jewish communities throughout the world, and of establishing executive organs authorised and equipped to speak and act on matters of common concern.

Un-Jewish problem: The Assembly re-elected to the World Executive the present Directors and officials: Barou, Goldstein and Tartakower; Easterman, Bienenfeld and Perlzweig. An attempt to replace Sidney Silverman, M.P., did not succeed.

He was elected as one of the British members on the World Executive together with Lady Reading, Rabbi Kopul Rosen, J. Halevy, and S. Levenberg. The British Associates were also chosen: Mrs. Goldstein, H. Myer and L. Bakstansky. The delegates dispersed in the early

hours of Wednesday to seek information on the chaotic travel conditions on their way home through France. For once they were face to face with a problem without a Jewish aspect.

JORDAN CABINET'S "PILGRIMAGE" TO JERUSALEM

Jordan's pointed denial that it did not endorse the six Arab States' *démarche* in Washington over the Israel Foreign Ministry's move to Jerusalem embarrassed the Arab League; the temperature was certainly not reduced by Jordan's evident determination to transfer its own functions of Government to Jerusalem.

Three days after Syria had protested to Britain, France and the U.S.A. at the Israel move, on July 27, the Jordan Cabinet left its sweltering capital of Amman and met for the first time in Jerusalem.

Only a Beginning: They were not merely searching for relief from the heat. Premier Dr. Fawzi Mulki made it clear that the Cabinet had only made a beginning. It would set up a central office, with subsidiary governmental offices, in Jerusalem and grant it ample powers for the Western bank of the River Jordan.

£50,000 is to be allocated for the creation of light industries in the Arab sector of the city.

Thus the Jordan and Israel Cabinets will in future be meeting almost within earshot—an intriguing situation.

Jerusalem daily *Al-Difa'a*'s comment: "We are proud to defend the Arab character of Jerusalem at the risk of confronting our enemies with an international crisis."

And, it could be added, of embarrassing friends.

New Budget—Defence Priorities: The new Jordan budget reveals some interesting sidelights—the unwieldy proportion allocated for defence, for example.

Total revenue is approximately £14,800,000; expenditure £15,200,000. £417,000 deficit will be met from last year's surplus. Only £4,675,000 of the total revenue derives from domestic resources, the balance being made up of the British subsidy for the Arab Legion and interest-free British loans.

Arab Legion expenditure is fixed at £7½ million, but there is an additional expenditure of about £1,805,000 for Police, Dead Sea Guards, National Guards, Air Force and Ministry of Defence. So defence accounts for more than two-thirds of the total budget, and the British taxpayer foots most of the bill.

The Palace, with £56,336 allocated, and the Foreign Ministry, with £126,700, also do well. In contrast, only £143,717 goes jointly to the Department of Public Works and the Ministry of Agriculture, two of the chief employment agencies in the country. But £478,000 is set aside for "loans to the people."

LIBYA

BRITAIN'S "OTHER JORDAN"

Sir "Alec" Kirkbride must have felt on familiar ground when he negotiated Britain's 20-year treaty of alliance and friendship with Libya in London. He appears to have drawn liberally on his long experience of friendship and alliance with Abdullah.

In the event, Britain appears to have found another Jordan in the wilderness of North Africa.

The military agreement allows Britain to station armed forces in Libya on conditions agreeable to both governments; Britain has agreed to pay Libya a million pounds a year for economic development during the first five years of the Treaty, and £2,250,000 as assistance towards the Libyan budget.

The Treaty assures British financial aid for twenty years, and both Premier Sayed Mahmoud Muntasser and Sir Alec Kirkbride welcomed it as a clear assurance of the strong and friendly ties that bind the two countries.

Putting in the Teeth: The teeth in the Anglo-Libyan Treaty is contained in a sub-military agreement in which the two Governments will consult together "with a view to taking appropriate steps to secure that their armed forces attain the necessary efficiency in co-operation with



Libya's Muntasser—warning from Cairo.

each other and that uniformity of training methods and equipment of their armed forces is established and maintained as far as possible."

Britain will help to facilitate the supply of arms, ammunition and equipment for the Libyan army, which is not however obliged to serve outside its own territory.

Egyptian Criticism: Egypt received the news of the Treaty with strong disfavour, describing it as "a treaty of occupation."

Cairo radio commented that whereas the financial side of the agreement was covered by five articles, the military side required no less than thirty five.

Squadron-Leader Hassan Ibrahim, a spokesman for the Junta, said that it had been discovered that "the only reason that prompted the Libyan authorities to conclude a treaty with the imperialists was the deficit in the Libyan budget" which, he said, was the result of "a well-planned and deliberate policy" laid down by the British financial adviser.

It was also a result, according to Squadron-Leader Ibrahim, of the "exorbitant" salaries of British officials in Libya, which had become "inconceivable."

Worse than Protectorate: Cairo radio warned the Libyan Government that "the Arab League Charter cannot in any way approve of such imperialist agreements," a warning paraphrased by *Al-Misri* which, on August 2 published the text of the Treaty in an article headed "the whole of Lybia converted into a British military base for one million pounds sterling."

Al-Misri also carried a statement by Azzam, former Secretary-General of the Arab League, in which he said that the Treaty "amounts to something worse even than the establishment of a Protectorate."

The Lebanese newspaper *Al-Sarkha* calls the agreement "a blow."



Libya's King Idriss—in the footsteps of Abdullah?

UNIFIED ARAB COMMAND

Chiefs of Staff of Arab armies will meet in Cairo on August 25 to discuss a unified Arab Command, training of Arab armies, and standardisation of equipment, Raif Bellama, Assistant Secretary-General of the Arab League has announced. They would study the Arab League collective security pact and report to Arab Foreign Ministers and Defence Ministers at a meeting of the Arab League Political Committee in Cairo on September 2.

SYRIA

WOULD-BE SHISHEKLY ASSASSINS SEEK PARDON

Three men who attempted to assassinate the Syrian dictator Adib Shishekly in 1950 have submitted an appeal for pardon. They are Hussein Tewfiq, Abd al-Qadir and Zuhair al-Yusif. Tried by a Syrian military court, they were sentenced to death for the attempt, but Shishekly commuted the penalty to jail for life.

The men were said to be members of a "suicide phalange" which had been responsible for an attack on Colonel Frank Stirling in Damascus in November, 1949.

Tewfiq, leader of the three, was an Egyptian who escaped from Egypt after being sentenced to life imprisonment for the murder of former Egyptian Finance Minister, Amin Osman, Nahas Pasha's right hand man and known for his pro-British views.

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NATIONAL SERVICE FOR WOMEN

CONFUSION IN RELIGIOUS CIRCLES

The new ruling of the Israel Chief Rabbinate reasserting its opposition to the proposed National Service Law for Women, yet calling upon the religious parties not to leave the coalition, has added to the confusion existing in religious circles in Israel.

The moderate orthodox, headed by Hapoel Hamizrachi, had sought throughout the week for an escape from the impasse caused by the Chief Rabbinate's first ruling forbidding the religious parties to support the Bill.

After protracted negotiations with its coalition partners, Hapoel Hamizrachi was able to come before the Chief Rabbinate with important concessions on the part of the Government: the girls were to be allowed to choose which form of national service they wished to perform: the service would be supervised by orthodox women; and complete exemption for the ultra-orthodox girls was assured by an agreement in which the exemption committee would have an orthodox majority.

No Uncertain Sages: Armed with these compromises, Hapoel Hamizrachi asked the Chief Rabbi to reconsider his previous stand. In the meantime, however, Agudat Israel renewed its pressure on the Rabbinate. The Council of Sages, composed of the leading Rabbis of Agudat Israel, re-convened and reiterated their unequivocal opposition to the Bill in no uncertain terms.

Caught between the opposing fires, the Chief Rabbinate wavered—the result was the irresolute, contradictory ruling which has placed the Mizrachi parties in an invidious position: for if they support the Bill, they will be in the position of defying the supreme religious authority in the country; if they do not, their position in the Coalition may become untenable.

Unofficial circles in Hapoel Hamizrachi place the entire blame for the present sorry situation on the shoulders of the Chief Rabbi.

As one leading member of the party put it: "When we first worded the Bill in the Government, we were assured the support of Chief Rabbi Herzog. His defection at the last minute—caused by pressure from the ultra-orthodox—came as a complete surprise to us. Without that defection the crisis would never have reached the present stage."

Anti-Religious Feeling: There is no



Orthodox demonstrators mass in Jerusalem.

doubt that the prestige of the Chief Rabbi has suffered in the country at large, and that the stand taken by the extreme-orthodox has caused a resurgence of anti-religious feeling in Israel.

Matters are complicated by the fact that certain sections of the population—in particular immigrants from the Oriental countries—have failed to understand the issue.

Many of the Oriental communities, such as the Yemenites, have in the past considered the Rabbi an authority whose word was law in all matters, both spiritual and secular: moreover, there exists for them a complete identification between the ancient customs of the Jewish religion with modern Israel.

The denouncement by the Rabbis of the proposed law, and their attempts to discredit the morals of the girls in the army, have been sufficient to bring this section of the community up in arms.

This situation has been enhanced by the traditional Oriental concept of the subordinate position of the female, which is still current among many of the Oriental Jews.

The matter now rests in the hands of Hapoel Hamizrachi. While "Lamifne," the left-wing faction of the party which is supported by the religious kibbutzim, is strongly in favour of supporting the Bill, it is not yet clear what the stand of the majority faction of the Minister of Religious Affairs, Mr. Moshe Shapiro, will be.

STOCK EXCHANGE QUIET MARKET IN TEL AVIV

The market was quiet with a very small turnover last week. With the exception of *Tavei Dollar*, which during the

week gained 28 pruta, closing on August 6, at £1.058, the tendency was easier with a general small decline in prices.

Palestine Potash ordinary shares lost $3\frac{3}{4}$ points, closing at 108 $\frac{1}{4}$ % on August 6, while *Palestine Electric* shares lost 8 points for the London Register and 3 points for the Israel Register, closing at 227% and 206% respectively.

Nesher "A" debentures lost $2\frac{1}{4}$ points, probably reflecting the disappointment of shareholders with the half-yearly dividend which had not yet taken into account the increase due in the price of cement.

Ata Textile and *Kurdaneh* shares went ex-dividend on August 5 with prices accordingly lower (*Ata* dividend 4% cash and 5% bonus shares; *Kurdaneh* 10% cash dividend). *Ata* shares recovered on August 6 by 1 point, closing at 135% for "B" ordinary shares, while *Kurdaneh* were 141% ex-dividend as against 142 $\frac{3}{4}$ % and 147 $\frac{1}{4}$ % respectively the previous week.

Nir 4% debentures increased by 2 points to 85%, while the 5% preference shares lost 2 points, closing at 72%. *Govt. of Palestine Bearer Bonds*, 3rd issue, which before the drawing were 74%, were reintroduced after the drawing at 72 $\frac{1}{2}$ %.

Assis & Bejarano Bros. shares declined by $1\frac{1}{4}$ points, while a number of other shares also lost ground and others increased slightly, but all the changes were rather insignificant.

$3\frac{1}{2}$ % *Shitrei Erech* remained steady at around 83 $\frac{3}{4}$ %, and the $3\frac{1}{2}$ % *Milwe Milchamah* increased by 1 point to 76 $\frac{1}{2}$ %.

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A GENEVA DIARY

CONGRESS ILLUSION

What makes men and women want to go to congresses and conferences in a stifling mid-summer week? Those who do not attend hear only of the dramatic sessions, the powerful speakers, the pleasant receptions and the relaxing excursions on the Lake or into the Alps.

But that is not *the* Congress, or for that matter any congress. Apart from a few speeches worth hearing and even these are often far too long and repetitive, the delegate sits endless sunny hours in a drowsy half-empty hall while speaker after speaker drones on and on, declaiming, protesting, appealing, arguing, discussing, complaining; first from the rostrum, then in the hall outside and finally in the *café Landolt* across the road, from early morning until after midnight.

Dr. Goldmann, in another context, referred to the man "who jumped on his horse and rode off in all directions." This is true of the debates at most international conferences; it was true also of the Assembly of the World Jewish Congress, which ended in Geneva on Tuesday.

Congress Achievement:

It was impressive to see genuinely representative delegations from some forty countries. There was no doubt that the Assembly gathering in this way had made an impact on world opinion. It was reported widely on the foreign services of the B.B.C. and in the world's press. The presence of virtually all leading representatives of foreign governments in Geneva at the Assembly reception, and at the opening, was also convincing evidence that the World Jewish Congress had become a recognised representative of World Jewry.

This point was most effectively made in the address to the Assembly by Professor John P. Humphrey, the Director of the U.N. Human Rights Division. He spoke of his confusion at five different Jewish voices expressing at the U.N. the "views of a community as cohesive as World Jewry." But none among the non-governmental Agencies at the U.N., he said, had contributed more "than the World Jewish Congress." The part it had played had been "brilliant," a "tremendous contribution to the work of the U.N."

With all that, and a massive share in bringing about the German Reparations settlement, the Congress might well be inclined to rest on its laurels.



Sydney Silverman—challenges Goldmann.

Unfortunately, and most unbotanically, there are a number of thorns mixed up with the laurels. For the sake of the future they need to be looked at and removed.

English replaces Yiddish:

Until fairly recently Yiddish was the *lingua franca* of international Jewish Conferences. It is still used at times in preference to either Hebrew or English. Ben-Gurion used it at the Zionist General Council last year; Goldmann used it to reply to Sydney Silverman last week; Shazar spoke on the problem of Israel in Yiddish, and so did Steinberg on culture. These are the experts; they



Shad Polier—spokesman for the American Section.

extract the most from the rich expressiveness of Yiddish.

Hebrew was not in the running. The few Hebrew speakers were inclined to read and declaim their speeches in a harsh unsympathetic monotone. They showed no pride for either language or delivery. They asserted; they did not discuss. This declamatory way of speaking, of which the majority of speakers in the general debate were guilty—the Yiddish, the Hebrew and English speakers—had a serious consequence: the style betrays the man; the tongue reveals the head. Careless speaking usually leads to careless thinking. The Congress debates here were no exception.

Bear-garden or Churchyard:

There seemed to be two ideas of what is the right degree of controversy at a responsible international conference: should it be as exciting as a bear-garden or as solemn and somnolently quiet as a churchyard? Sydney Silverman compared the calm lifelessness of this Geneva meeting with the exciting liveliness of that at Montreux five years ago when Eastern European Jewry was present.

Goldmann retorted that he felt that a bear-garden of a conference was not really the ideal for a serious international congress; he was pleased that there was a basic sense of agreement at this Assembly which was never possible when Jewish Communists were present.

This perhaps answered Silverman's point, but it did not deal with one of the main weaknesses of this Assembly. The so-called General Debate which went on for three days, and included an important Symposium on Israel, was unorganised, all over the place, long-winded and dull. The speakers were more concerned with lasting out their full time than with making an impact on their audience. Few delegates seemed to listen to what others had to say; they wanted to make their own point.

What Went Wrong?

I think the organisers—and to some extent Goldmann's opening speech—are to blame. An international Congress of this kind has to be meticulously prepared, as balanced as a three-act play; and it has to be led with an iron hand otherwise you get anarchy of debate—and of thought. And we got it!

I have often wondered why the organisers of these conferences—and the speakers at them—pay so little attention

the one practice that has made British parliamentary practice what it is: a debating chamber, not a speech-making forum. As it was, almost every speaker discussed problems and ignored issues. Debate and a Congress can only be focussed on specific issues, not on generalised problems.

Silverman-Goldmann clash—the hors d'oeuvre:

The little storm which blew up at the end of the second day provides a useful illustration of this difference. The debate had ambled along all day with one or two contributions above the ordinary, but without a spark of life in it.

Then, in the evening, when we had almost resigned ourselves to a never-ending torrent of addresses, the commanding figure of Kopul Rosen was on the platform. But he did not preach. To the delight of the delegates he began to debate. He picked first on Rabbi Silverman from Chicago. He denied that New York and San Francisco could be cultural equivalents to Jerusalem and Zion; then he turned on Argov, the leader of the Israel delegation and denounced his denigration of the Jews outside Israel.

With wit and verve he questioned the constant vague references to the importance of Jewish culture; it seemed almost obligatory on every speaker to refer to it. Kopul Rosen asked them what they meant: as a slogan it was meaningless. The mere demand for Hebrew was no answer. In the world of culture the means were as important as the end. Language was the key to culture, not culture itself. He had often met Hebrew speakers whose ignorance was monumental.

This was debate. The Conference woke. The delegates were delighted. Bakstansky followed with a second closely argued debating speech. The audience was now fully roused. But he was the despair of the translators in their boxes. They depend on the microphone in front of the speaker. But Bakstansky, as he turned characteristically first to the delegates on the right and then to those on left, kept zooming past the mike, rather like a Comet flashing past Big Ben."

—Plat du Jour:

Sydney Silverman had told his friends that he was reluctant to speak. He had been voted down on the Executive; he was disowned by the British delegation; in the House of Commons, he was a rather lonely, likeable rogue elephant. He followed Bakstansky in his best



Rabbi M. Berman—Diaspora claims equality with Israel.

quiet House of Commons manner, without rhetoric. Almost conversationally he outlined his differences. The debate had now become intensely interesting—but not yet exciting. Then Silverman dropped his brick. Goldmann had not been frank in his opening speech; he had been "cowardly and dishonest."

When Silverman finished the audience poured into the lobby to discuss this personal assault on Goldmann; meanwhile an Israeli delegate addressed the emptied delegate benches. He must have been very gratified when suddenly his audience came streaming back. He seemed greatly encouraged and inclined to make the most of this unexpected tribute to his (somewhat pedestrian) oratory.



Rabbi Kopul Rosen—"Hebrew-speaking ignoramuses."

Little did he know that a Congress official had announced in the lobby that Goldmann would reply to Silverman "at once."

Goldmann's reply to Silverman was wholly different to his opening statement. Speaking in Yiddish, but bantering in English—"Sydney's bark is worse than his bite"—he made an effective and dignified reply to the charge of cowardice and dishonesty. "It was false and unfair." He hoped Sydney would be gentleman enough to withdraw. Sydney was a gentleman.

The Role of Nahum Goldmann:

This was essentially Goldmann's conference. It showed to all the world what had become increasingly evident—that Goldmann stands in relation to the Diaspora in much the same position as Ben Gurion's in Israel. He stands far above the rest of the political leadership in the authority which he wields and in intellectual stature.

Consciously or not, he has cast himself as the political educator of Jewish public opinion in the Diaspora, much as Ben-Gurion had done on the home front last year. His campaign for German Reparations, with its attendant debates before and at this present Congress, was perhaps the beginning of the school for World Jewry. His main concern seemed to be to get Jews to act coolly as a mature, realistic, liberal people, without minority and persecution complexes.

Latest additions to his long list of subjects was the need for a peace with the Arabs and a realistic approach to relations with Eastern Europe and Germany. His opening speech at the World Assembly provided an opportunity to crystallise his campaign and place it in the centre of the discussion. Unfortunately, Goldmann fell into the trap which always lies in wait for speakers who open important conferences.

Instead of focussing attention on the central issues he made a World Jewish Congress *tour d'horizon*; instead of sharply defining the black and the white, it all became rather grey, uncertain and imprecise. This set the tone for much that followed.

It was a pity: a singular opportunity lost. And men of Goldmann's calibre are too rare in Jewish public life to permit such a missed opportunity. He recovered himself later, but the great occasion had gone. It is really important at a Congress of this kind that speakers and organisers pay more attention to the audience and less to paper schedule and speeches on the record.

Jon Kimche.

WORLD JEWISH CONGRESS ASSEMBLY

THE GENERAL DEBATE

Dr. N. Barou, European Director:

Those who talk of Jewish unity do a great deal to create disunity. If Jewish unity is to be achieved, it could only come through an organisation like the World Jewish Congress, embracing Jews of all lands, and all political and religious views. They should follow the golden rule of British democracy and learn to agree or disagree, without hate or rancour. This was necessary, both in the interest of achieving unity between Israel and World Jewry and achieving unity between Jews in the West and in the East.

But the World Jewish Congress should not exert itself too much in attempts to create a united front with organisations which had little sense of national consciousness or of the central position of Israel in Jewish life. Within the World Jewish Congress there was a defined area of agreement; but this area comprised the most important and effective elements of Jewish survival.

Dr. D. Petegorsky, Executive Director of American Jewish Congress:

Dr. Goldmann had spoken of neutrality. Certainly they had to be neutral with regards to forms of governments, but not with regard to the value of governments. They did not hesitate to criticise their own government if it violated Jewish or human rights. The same applied to all other governments.

Mr. Meir Argov, Chairman of the Political and Security Committee of the Knesset:

Looking at all the names of the countries from which delegations had come, he felt apprehensive at this wide dispersion. The responsibilities of Israel on the one hand and the Diaspora on the other were not of equal weight.

Above all they had to aim at consolidating the State of Israel and it was necessary to educate Jewish opinion in this sense. Time was getting short. This Congress had to issue a warning and an appeal. Why were Jews not availing themselves of the historic chance to go to Israel? Although there was at present no chance for the two million Jews of Eastern Europe to emigrate, why did not the remaining eight million Jews in the world utilise their opportunity? Israel was not an ordinary land of immigration, but a land of *Aliya*. Whoever left

it was dishonouring himself and Jewry. There was only one answer to these events—mass *Aliya* of the youth.

As regards protection of Jewish rights throughout the world it was impossible to divide clearly spheres of competence. The small State of Israel had opposed powerful forces when Jewish honour and dignity had been attacked. It was necessary for the Jewish people as a whole to close its ranks.

Mr. A. Benroy, President of the World Sephardi Federation:

The setting up of a special World Sephardi Federation had not been intended as a separatist step. It had been prompted by a desire to maintain the special characteristics of the Sephardim and prepare their spiritual revival. His Federation was closely co-operating with the Jewish Agency in the education of Sephardi youth and destitute Sephardi immigrants to Israel.

Mr. R. Beem, Holland:

Dutch Jews were grateful to non-Jewish Dutch families who saved Jewish children during the occupation, often at the risk of their lives. Post-war developments, however, had deeply disappointed the Jews of Holland.

A Government-appointed body was mainly responsible for deciding the fate

of Jewish war orphans, but the Courts frequently made non-Jewish foster-parents legal guardians for these children, many of whom had been baptised.

Dr. J. Tenenbaum, U.S.A., member of World Executive:

Nazism was not yet dead. Eight years after the end of the war all measures against war criminals had been practically suspended. "The gas chambers could not be covered up with gold." The moral issue involved with reparations must not be overlooked, and the impression must be avoided that the extermination of six million Jews could be compensated through treaties.

Mr. M. Freilich, Executive Council of Australian Jewry:

The 44,000 Jews of Australia were fortunate enough not to experience anti-Semitism, but they felt the danger of assimilation inherent in complete equality. There were Jewish communities in Australia which survived only through new immigration.

Dr. Itzhak Raphael, M.K., Jewish Agency Executive:

The World Jewish Congress and the World Zionist Organisation should

(Continued on page 17)



General view of the delegates at the opening session. (The British delegation is in the fourth row).

IN THE NEWS



Mapai Knesset Member Eliezer Livneh—
chairman of the "Fabians."

ISRAEL'S FABIANS

The Fabian Society was founded in 1884 by a group of socialist intellectuals such as George Bernard Shaw, H. G. Wells and Beatrice and Sidney Webb. Few could have then foreseen that so apparently eccentric a study and discussion circle would widely change British social ideas and bring about revolutionary developments in economics and society.

Faced with the inadequacies of Israeli political democracy, a small group of Israeli intellectuals decided to create their own "Fabianism" and established a society for social research, *Beth Hillel*, which completed its first year this month. Its chairman is politician and journalist Eliezer Livneh and other council members are a lawyer, S. Z. Abramov; chairman of the Weizmann Institute board of scientific directors, Dr. A. Kachalsky; Hebrew University Professor of Organic Chemistry, Dr. I. Leibowitz; Haim Hadad, the former Secretary-General of the Foreign Ministry; and Gershon Shochken, editor of the independent daily *Ha'aretz*.

Beth Hillel aims at objective and impartial study of Israeli society with a view to correcting weaknesses in the national life and in order to "facilitate the creation of free and informed public opinion."

"JUNGLE" OF ORGANISATIONS

Able in its analysis of the initial difficulties which faces the creation of political democracy in Israel and the methods used to repair shortcomings, *Beth Hillel* particularly criticises "the bewildering jungle of paternalistic provisioning" which leaves little room for the exercise of free social initiative.

"Everything in Israel seems to be provided for, or monopolised by, powerful class-organisations such as the Histadrut, or political parties. This extends even to such innocuous recreational activities as week-end excursions, football matches, holiday camps, etc."

Another criticism is that the State and Zionist institutions intrude in affairs which could best be left to free social initiative, but it is pointed out that "this could hardly be otherwise in a society where between one-third and one-half of real national income is made up of unrequited imports."

STRICTLY NON-POLITICAL

The Fabian Society is not the only model for *Beth Hillel*. It also draws on the example of the American Institute for Pacific Relations, a private group which set itself the task of studying the ancient civilisations of the East. It is strictly non-political.

In its first year it has considered electoral methods, Government economic policy, the relations of State and Army, the problem of the Sabras (native-born

Israelis), the effect of wage and trade union policy on labour productivity, and the relations between the State and the Diaspora.

Some controversial subjects are scheduled for examination in the coming year. One is the issue of the State and religion, another is the status of the Arab minority in Israel.

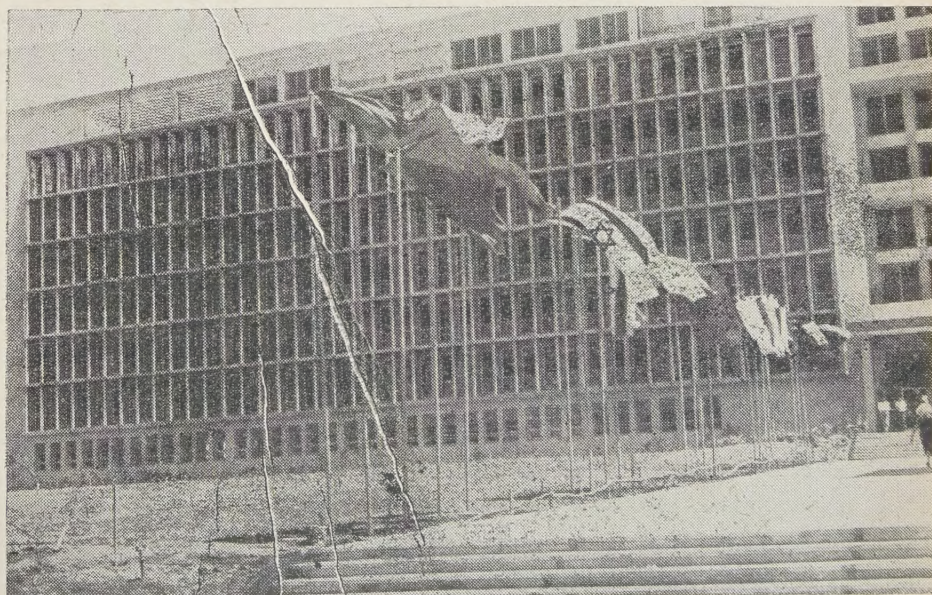
JERUSALEM'S INTERNATIONAL CONGRESS FOR SCIENCE

The first fully international conference to be held in Israel opened in Jerusalem last week when more than a hundred scientists from twenty-eight countries arrived to attend the Seventh International Congress for the History of Science.

In the words of Prof. G. Sarton, of Harvard University their outstanding problem was "how to reconcile science with the humanities, how to bridge the growing abyss between well-meaning but ignorant idealists on the one hand, and uneducated technicians on the other."

The "new humanism," the Professor argued, was an attack on the non-humanised scientists whose sciences would defeat civilisation and on Western scholars who deprecated the efforts of the East. Situated on the edge of the Arabic and Asiatic worlds, Jerusalem was a good place to discuss this problem.

President of the Congress, and its chief organiser, is Prof. F. Bodenheimer, of the Hebrew University, a leading figure in the world of science.



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ARAB GRIEVANCES IN ISRAEL

POPULATION EXCHANGE PROPOSED REMEDY

For some time now Israel's Arab minority of some 180,000 has been regularly voicing grievances, at alleged acts of discrimination, especially over land expropriation and loss of civil rights. What are the Arabs' precise charges?

They were recently expressed in an interview which eight leading members of the Society for the Defence of the Rights of the Arab Minority in Israel had with a three-man sub-committee of the Knesset House Committee. The Arabs alleged that:

¶ the land expropriation law, approved on March 10th, by the Knesset, would legalise arbitrary seizure of land from Arab citizens of Israel in return for inadequate compensation;

¶ about 150,000 Arabs live in "ghettoes" and are deprived of freedom of movement. The Arabs held that any Arab in possession of an identity card should be permitted to move freely throughout the country;

¶ Arab residents of Israel still find it difficult to acquire Israeli nationality or obtain a passport. The group said that citizenship should be conferred by right of residence and not at the discretion of individuals;

¶ Arab villages and towns under military rule are still deprived of the right to elect their own local councils even in towns and villages such as Nazareth and Kfar Yasif, where a tradition of municipal government goes back to the time of the Mandate;

¶ to finance Arab education, the Government imposed a poll-tax that was extremely unpopular and had resulted, in many cases, in attachment of property of poll-tax evaders. The Arabs asked for the tax to be graduated in accordance with ability to pay.

Population Exchange Proposed: One remedy for this problem has been put forward by Sheikh Taher el-Tabari, radi of Nazareth, who advocates the exchange of the Arab minority in Israel for the Jewish minorities in the Arab states. He estimates that about 30 per cent. of the Arabs in Israel favour the idea of emigration.

The idea is supported mainly by landlords and property owners who have lost their influence and prestige since the establishment of the State. This is due

partly to the rise of organised labour among the Arab minority and partly to the fact that the property of some of the owners is still in the hands of the Custodian of Abandoned Property.

Sheikh Taher himself owns considerable property in Tiberias which has been released. He has been trying to sell it for foreign currency and leave the country in order to join his family in the Arab states.

Arab Workers' View: Other sections of the public, particularly the working class, do not favour this course but demand complete integration into the social and political life of the country. They base their future on achieving complete equality and a peaceful existence with the Jewish citizens of the State. These groups also believe that an exchange of population would increase hostility between the two peoples.

Another aspect of the Arabs' unsettled position in Israel can be seen in the recent resignation of the Nazareth Municipal Council Mayor Youssef Fahum and seven Councillors, writes *Gideon Weigert*.

This was only to be expected in view of the deterioration in Nazareth municipal affairs generally and in Arab local councils in particular.

Nazareth Municipal Breakdown: As early as last year it became clear that 20,000 inhabitants of the largest Arab urban centre in Israel would be the scene of a municipal breakdown. This was eventually caused, above all, by the fact that the council, on the one hand, and the population, on the other, failed to realize that the Mandatory days had vanished once and for all.

Both sides ignored stubbornly the change of scene which the country had undergone. The Government during the Mandate period used to give to municipalities and local councils loans to cover both salaries and development schemes. But nowadays a council which fails to raise its scheduled rates and taxes can hardly expect financial aid from the government. This is only granted in proportion to the council's own efforts to raise taxes from its own people.

Equal Pay Demand Refused: In August last year, Mayor Fahum, who had been in office since 1945, told a delegation of striking Arab municipal street sweepers in Nazareth that he must refuse their demand for equal pay with their Jewish co-workers because the



Two Arab spokesmen in Israel Parliament: the moderate Faris Hamdan—

council could not bear the financial burden. A month later Mr. Amin Jarjura, one of the first two Arab MKs, resigned from the Nazareth council because of its financial position.

The facts may be summarized as follows: for years the Nazareth municipal council had done all in its power to keep budgets as low as possible. It had hardly enough to pay its officials' monthly salaries, not to speak of any development schemes or real public services.

Thus for years a resident of Nazareth, economically not worse off than the resident of a Jewish town of a similar size, paid rates of £2.5 per head, compared



—and Communist Tewfik Toubi.

to £13-15 payable by a Jewish resident in any Jewish council.

After numerous refusals by the Ministry of the Interior to approve any lower drafts submitted by the council and only under severe pressure was last year's budget fixed at £258,000—double the sum for 1951-52. Yet the annual per capita rate, if actually collected, remained in Nazareth at only £5—compared to some £15-17 in similar Jewish councils.

Taxes Not Collected: Out of this budget total some £110,000 were to come from taxes, yet none of these actually materialized. There was of course under these conditions no question of public services or largescale development schemes. As a result unemployment

in the town increased. Even water rates to cover expenses of £19,000 were not forthcoming and only £9,000 was actually collected.

Meanwhile a public committee had been formed with the aim of reducing even more the low rates in Nazareth. But instead of explaining to the population the elementary facts of their municipal affairs, the mayor and town council of Nazareth chose the easiest way out: they followed the tide of public opinion, went over to the opposite side of the barricades and indicated by their resignation that they too favoured reducing taxes.

What Future for Nazareth?: It is difficult to forecast the development of municipal affairs in Nazareth. It seems

that as long as these bare facts are not completely understood by the people of Nazareth and Israel's Arabs generally, there is little hope that any new council will improve the situation. The town's present budget does not even begin to cover its most essential needs.

It is true that the people of Nazareth are entitled to complain about the Government's delay in arranging elections. But it now seems, after Government spokesmen had repeatedly promised to arrange elections in the near future, that there is no longer any objection in principle to elections in the town.

Preparing Elections: But reasonable time should be allowed to prepare these elections—the first free and democratic elections in Nazareth—from the technical standpoint. The peculiar character of the town, its international character as a holy place, the delicate inter-communal relations—which in the past have caused more than one incident—all these factors have to be taken into careful consideration.

Above all, the people of Nazareth and the inhabitants of other Arab towns and villages in Israel must be made to understand by a thorough propaganda campaign that the Government cannot continue to bear the financial burden of their own public services unless they themselves are prepared to co-operate.

Press Comment: *Davar* (Histadrut) writes that considerations of security and equality are sometimes contradictory. The government would need both political wisdom and a sense of social justice.

Ha'aretz (Independent) attacks as impracticable the proposal for a population exchange and suggests that Israel's policy be aimed at weakening the links between the Israel Arabs and their kinsmen outside. This could be achieved without endangering security by

- ¶ amendment to the Abandoned Property Law;
- ¶ relaxation of military rule, especially travel restrictions;
- ¶ appointing Arabs as senior Government officials;
- ¶ the holding of municipal elections;
- ¶ the quick rehabilitation of those Arab refugees in Israel.

Haboker (General Zionist) also emphasises the need for ending all discrimination against the Arabs, on the basis of Minister of the Interior Rokach's speech some months ago. Citizenship in a democratic State cannot be divided, the paper adds. Discrimination against certain citizens only strengthened hostile elements.

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KIBBUTZ PRIVACY, PROSPERITY AND SOCIALISM

By YAAKOV MORRIS*

Accustomed to the idea of a kibbutz as a collection of tents, clustered around a few primitive communal buildings, the public has had difficulty in adjusting itself to the idea that in time the kibbutz can become relatively wealthy. The popular conception of the collective, true mainly of its early days, died hard and life on the kibbutz was arduous: fare was meagre, work hard and rewards modest by any standards. The young settlement begins with little but idealism, a capacity for sacrifice and an initial loan.

The romantic appeal of this situation upon Zionist and socialist alike has had more effect than was generally believed. In fact, when the public began to realise that the collective settlements no longer corresponded to the romantic picture, there was a feeling that one more ideal had been sold short.

Basic Principles Unaltered: Not that any of Israel's kibbutzim have betrayed their original principles. They still exhibit the same basic pattern of life. Their economy is no less communal in its ownership of land, equipment, buildings and housing than in earlier days. Profits are shared equitably, and distributed in the form of goods according to individual need. Child education is the responsibility of the community as a whole and all major decisions affecting its manifold aspects of life are taken by its general meeting of all members from 18 years and upwards.

What then *has* changed?

Firstly, through its own laws of growth, the kibbutz has modified many of its external forms of life. Secondly, public assessment of the collective today reveals that its previous conceptions were both unreal and over-romanticised. No allowance had been made for improvement in living standards, so there is a tendency, when older settlements show signs of relative prosperity today, for the public to overlook the long years of hard toil that brought prosperity.

In austerity-stricken Israel, with the ban standard of life going down, this new wealth is attributed to the "monopoly of mixed farming," "exploitation of food shortages" and even to "black market" practices.

Little consideration is given to the fact that city workers after a similar period of settlement in the country, are today enjoying better housing, furniture and general conditions.

The old struggle between town and country, universal everywhere and sharpened in times of national scarcity, is appearing in Israel as well. It is even more tragic when one of the factors involved is Zionism's great social (and therefore national) experiment—the collective settlement.

The Problem of Hired Labour: But alongside this 'ignorant' attitude towards the more prosperous kibbutzim, there is a more 'penetrating' and 'scientific' form of criticism. This seeks to prove that the kibbutz is changing into a type of half-way house between socialism and private enterprise. Prominent amongst the 'evidence' presented to prove this is the existence of hired labour in the kibbutzim.

Since the Second World War, kibbutzim have employed hired labour. At first this was an expedient designed to replace the many members who volunteered for the armed forces. Then it became a more permanent phenomenon due to the economic expansion of the older settlements and their concomitant manpower shortage. This economic expansion was the result of a market swollen by hundreds of thousands of Allied troops, and deprived of imports due to Nazi naval and air blockade.

Kibbutzim obtained maximum prices for their foodstuffs, paid back accumulated debts and ploughed surplus capital into equipment and the erection of auxiliary industrial enterprises. Expansion soon outstripped labour power, which was further reduced as more members were absorbed into the social services due to the growing number of children. Hired labour increased particularly in the new kibbutz factories.

The end of the World War offered no respite for the kibbutzim. The War of Independence followed, more manpower was drawn off, and hired labour was even more deeply rooted.

After Israel's victory kibbutz life returned to normal and the movement took stock of its position. The problem of hired labour was universally considered as a threat to the socialism of the movement and decisions were taken to end it as soon as possible even if it meant reducing in scope, or closing down new factories, built *within* the borders of the settlement. (Those built outside as co-operative enterprises of more than one settlement were a separate issue).

These decisions were taken at the worst possible psychological moment.



Kibbutz members gather in dining hall, traditional meeting-place, for debate.

"Kibbutz Galuyot" (the Ingathering) was in full swing. Jobs had to be found for the new immigrants. The Government called upon the kibbutzim to defer or annul their decisions. Despite its own economic interests, and those of the country as a whole, the kibbutz movement remained firm against hired labour and was accused, in consequence, of sabotaging the battle of immigrant absorption.

Psychologically, it was little prepared for the attack. This was the first time that the implications of Statehood, and the completely new set of problems facing the rest of the country, had laid open siege to the socialist defences of the kibbutz.

Changes in Settlements: Economic expansion and population increase had other repercussions. Many of the settlements had grown from 100 to 500 inhabitants. Whereas in the past, every issue could be handled by the general meeting of members of each collective, now that body had become too unwieldy to decide on all questions. Decentralisation was introduced and sub-committees were appointed. Policy decisions, affecting budget, social life and general educational trends were left to the community as a whole. But the day to day running of the settlement was relegated to the specialists in the various branches and gradually became confined to the same circle of people.

The old system, based upon a 'mechanical' rotation of responsibility, with all members passing from field to field, was finished. The kibbutz became, economically, an agricultural community



★
A family play
together in
their kibbutz
living-quarters.
★

based upon specialised production units, organised by skilled technicians. Its earlier and more embryonic form of 'democracy' had been found to be wasteful, expensive and ill-fitted for a stable village.

Kibbutz members described this process as 'organic and natural growth,' 'a more mature form of democracy in line with a growing society.' By many outsiders it was called 'a whittling down of democracy,' 'bureaucratisation' and 'depersonalisation of social life.'

Improvement in Living Standards: Its economy expanding, its labour organisation and management more efficient, its productivity increased by mechanisation and a highly rational division of work, the veteran kibbutz was able to meet demands for a higher standard of life.

Members, already past the forty mark in age, justifiably pressed for less frugal conditions. They could no longer be expected to live in primitive, one-roomed huts, nor hitch-hike to the city on vacation with but a few pounds in their pockets. Nor could veteran settlers, after decades of stinting and scraping, be expected to continue indefinitely on a poor food budget, small cigarette ration and clothing allowance.

As a result the older settlements underwent striking changes. Dining shacks became replaced by impressive buildings of glass and concrete, with fully mechanised kitchens and refrigerated larders. Family rooms gave way to one-and-a-half, and even two-roomed apartments.

Cultural centres, equipped with lecture hall, library and even museums or

art galleries, were erected where once stood a modest reading room. Sandy, dirt-bestrewn ground between buildings yielded to groves of trees and green lawns.

Where the children had reached secondary school age, settlements built excellently equipped centres for tuition and housing. Holiday allowances were increased, some kibbutzim even acquired rooms at seaside resorts to which members could go in rotation.

Family equipment now included an electric kettle, tea service, radio, high standard furniture and rugs; allowances were given for ornaments and pictures.

In short, the standard of living in all fields of life improved immeasurably. At the same time it must be pointed out that none of these improvements equalled the standard acquired by workers in the cities who had settled in Israel over an equal number of years.

Social Changes: With the improvement in living standards, the overall growth of the community and its rising average age, many of the central institutions of the kibbutz came in for review. The dining hall (*Hadar Ochel*), once the community centre as well as the place for meals, lost much of its importance. Instead, family quarters usurped much of its function. There was a growing tendency to eat many meals at 'home,' and general use of the central dining hall as a community centre became more and more confined to general meetings or special celebrations. The emphasis shifted from the community to the family as the social unit.

In turn, this greater accent upon the individual family challenged many other precepts, hitherto regarded as immutable by kibbutz society as a whole. Of these the most significant are the attitude towards the education of the children and the role of the woman member.

The Kibbutz Family: Both of these questions are closely related to the place the kibbutz family occupies within the wider community. In its early days the kibbutz had a clear-cut, if not dogmatic, attitude towards the role of the family. This was understandable for then there were few children, an excess of romantic idealism based upon theory, and no guiding precedents.

To achieve the social equality of the woman member, two fundamentals were considered indispensable. Firstly, woman had to be freed from domesticity to permit her to work fully and on equal terms with her male partner. Equality of economic opportunity and responsibility, it was held, would automatically produce the desired goal of social equality.

Secondly, and arising from this, the education of children from infancy onwards, was to be the responsibility of the entire community. To free woman from work in the farm meant nurseries for infants during the day; to permit her active participation in social and cultural life after work meant the children sleeping in special houses of their own. Thus the children's community, as a self-contained educational and social unit, developed within the collective.

"Patriarchal" Return?: It was natural that, amongst the older settlements, many of these principles should be subject to basic re-examination. Their families had increased in age and numbers. Parents began to find that a few hours between the end of the working day together with their children were not enough. At the same time women were still not to be found in active executive roles in equal numbers to men.

For the first time, proposals were made to reduce the woman's working day from eight to six hours to give her more time with her children. Some kibbutzim introduced the experiment of allowing children to sleep in their parents' quarters.

The question being posed today by Israeli sociologists is whether these developments will lead the kibbutz back to the 'patriarchal' family system of private enterprise society? This, and the implications of other changes within the collectives in their relationship to Israel as a whole, I will attempt to analyse in a final article.

BOOKS

JEWISH HISTORY—THE FIRST 2,000 YEARS

Reviewed by **PROFESSOR S. D. GOITEIN**

SOCIAL AND RELIGIOUS HISTORY OF THE JEWS, by *Salo W. Baron*, second edition, volumes 1 and 2, (Columbia University Press, New York. \$12.50).

When the first Jewish Commonwealth came to its end, a particularly farsighted scholar of the time edited the existing books on the destiny of his people into the big history of the Jewish people, which has come down to us more or less in the form of the Biblical books of Joshua, Judges, Samuel and Kings.

The later Biblical and other literature of the Second Commonwealth reflect the tremendous importance of that first comprehensive Jewish history; though the Ten Tribes dispersed and disappeared, the small people of Judea, strengthened by historical self-consciousness continued to survive and grow, no place in the civilised world being devoid of a Jewish community at the times of the Roman Emperor Augustus.

When, after the destruction of the Second Temple, Flavius Josephus, the Jewish priest and favourite of the Roman Emperors, wrote, both in Greek and in the vernacular of Palestine, another comprehensive history of his people down to his own days, he contributed much to restoring self-confidence to the educated Jewish classes all over the world.

During the Middle Ages, books of smaller compass, but of great power of comfort and re-assurance were compiled after such catastrophes as the Crusades (1096), the expulsion from Spain (1492) and the Chmelnitzki massacres (1648). Finally, when the fate of the Jewish people again changed in the 19th century, important historical work was done by Jewish scholars, of which the most representative for the general public is perhaps Graetz's voluminous history.

It is no exaggeration to say that the revival of the Jewish people in the 20th century was in many respects the outcome of the work done by the Jewish historians in the century before.

Salo W. Baron's "Social and Religious History of the Jews" is another landmark. It is the work of an Austrian Jew no for more than a generation has lived in the United States and has taken prominent part in the scholarly and communal life of that country. He has fought with him, however, the Jewish

background and the scientific erudition of his home country, combined with great knowledge of classical, oriental and all the important European including the Slavonic, languages. In addition, the charm peculiar to the best traditions of Austrian historical writings survives in Baron's own methods of historical exposition. His book is, on the one hand, essentially "Zionistic," stressing the eternal importance of the Mother-country and its state, and on the other hand emphasises the intrinsic importance of the Diaspora and the more spiritual aspects of Jewish history even for those living in ancient times.

This is a social and religious history; it therefore leaves out the political and military aspects, as well as biographical material, which were prominently featured in the older works. Thus the Great War which ended with the destruction of the Second Temple, and which, in Graetz's History takes up about eighty pages, gets scarcely four, while references to its social and religious significance are scattered all over Volume Two.

There are no portraits of King David or Jeremiah or Flavius Josephus, for example, all of them people, about whom much is known; but we are given innumerable sidelights on the life and beliefs of the common people in Israel during the times when these outstanding personalities lived. This is an essentially modern and American "democratic" approach to history, where the lives of ordinary people and the forces at work matter more than single personalities or events.

The compass and plan, the "outlay" of the book, are also very significant. The two volumes under review cover the whole history of the Jewish people during its autonomous, really creative, period, from its beginnings down to the close of the Talmudic epoch, a period of about 2,000 years. For the remaining 1,400 years, five other volumes are set aside. This is, of course, partly due to the fact that the author is a specialist in later mediaeval and modern history, as well as to the fact that there is a greater abundance of sources for later times. Nevertheless, in this distribution of emphasis can be seen an approach to history which is concerned to study those forces which moulded our own times.

Considering that Professor Baron spe-

cialises in later mediaeval and modern history, his achievement in the two volumes under review, which are devoted to Biblical and Talmudic times, is prodigious. A great study of scientific literature upon these two subjects accumulates every year and many questions remain controversial after years of discussion; Baron, as far as I am able to judge, has succeeded not only in bringing this mass of material under control but in reaching his own definite and independent conclusion. He does this in hundreds of notes, most of them little exposés of special problems.

I would have preferred to have three instead of two volumes, two containing the text and one for the notes, and I wonder whether this arrangement could not follow in the subsequent volumes. This would enable those readers who constantly consult the notes to have them in a volume beside the text.

Another, not merely technical improvement would be the addition of synchronistic tables. Although this is a social and religious history—or precisely because it is so—it would be practicable to have a table attached to each volume showing the main dates and personalities for the Middle Ages, say in Babylonia and the Eastern countries, in Palestine and Egypt, in Spain and North Africa and finally in Ashkenazic Europe. For modern times another division might recommend itself. Dates in Jewish history are often controversial; thus it would be useful, for the scholar, to get the author's view at a glance, while, such tables would be useful for the uninitiated in any case.

In conclusion, I would like to emphasise how remarkably graceful is the style of Baron's history. Writing history through a narrative of political and military events and personalities lent itself to vivid exposition. Baron has succeeded in retaining the reader's interest, although he confines himself to the more static and less spectacular aspects of history.

He is particularly felicitous in quoting telling passages in full, such as the following one from Philo of Alexandria, which is characteristic of the whole spirit of Baron's book:

"So populous are the Jews that no one country can hold them, and therefore, they settle in very many of the most prosperous countries of Europe and Asia, and while they hold the Holy City . . . to be their mother city, yet those

(Continued next page, col. 2)

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(Continued from previous page)

(cities) which are theirs by inheritance from their fathers, grandfathers and ancestors . . . are in each case regarded by them as their fatherland, in which they were born and reared, while to some of them they have come at the time of their foundation as immigrants to the satisfaction of their founders."

I do not hesitate to hail Baron's book as one of the noblest contributions made in our time towards a just and sober appraisal of Judaism, its vital self-knowledge and even its future propagation. One looks forward eagerly to the forthcoming volumes.

DIPLOMATIC SURVEY OF ISRAEL

The *Diplomatic Bulletin* has issued a special edition devoted to a survey of the State of Israel (1/6d., Diplomatic Press and Publishing Co.) timed to coincide with the fifth anniversary of the establishment of the State. It contains features on diplomatic problems of Israel; its economy, industry, development and trade; agriculture and immigration; health services, infant welfare and the problems of mass immigration, and on education including the situation of Arab education.

In addition, there are articles on archaeology, culture, aviation, shipping, and tourism. The Israeli Ambassador has contributed a foreword.

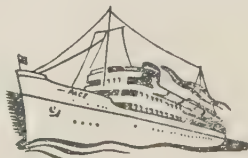
The survey on Israel is one of a series on different countries. Those which have already appeared are concerned with Indonesia, Pakistan, Burma, Nigeria, Germany, Yugoslavia, Switzerland and the Gold Coast.

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CALENDAR

(Times given are British Summer Time)

Sabbath begins Friday, August 14 at 8 p.m.
Readings from Pentateuch

Deuteronomy xvi, 18-xxi, 9

Readings from Prophets Isaiah li, 12-111, 12

Sabbath ends Saturday, August 15 at 9.8 p.m.

VOICE OF ZION

All times are British Summer Time.
Wavelength 33.3m.

Sunday, 16th August

9.15 p.m. Newsreel. 9.30 p.m. Personal
Column, Walter Eytan. 9.35 p.m. Report from
The Jewish Agency's Summer Institute.

Monday, 17th August

9.15 p.m. Newsreel. 9.30 p.m. "The
Economic Front": a weekly feature presented
by Avner Hovne. 9.45 Emma Shaver (soprano).

Tuesday, 18th August

9.15 p.m. Newsreel. 9.30 p.m. Israel Folk
Songs arranged by Gershon Rosenberg. 9.45
p.m. "The Week's News": summarised by
Jack Alexander.

Wednesday, 19th August

9.15 p.m. Newsreel. 9.30 p.m. "On Behalf
of Israel": presented by Anita Davis. 9.45 p.m.
"Music in our Land" (August edition).

Thursday, 20th August

9.15 p.m. Newsreel. 9.30 p.m. "In the
Country": by Paula Arnold. 9.36 p.m. "From
East to West": Musical Greetings.

Friday, 21st August

9.15 p.m. Readings for Shabbat Ki-Tetzei;
News. 9.30 p.m. Famous Jewish Stories pre-
sented by Misha Louvish. 13. Joseph della
Reina. 9.45 p.m. An anthology of Sabbath
songs (Zemirot).

Saturday, 22nd August

9.15 p.m. Shavua Tov. News. Programme
Highlights. 9.20 p.m. Religious Songs arranged
by Karel Salomon. 9.30 p.m. The Week
in the Knesset. 9.45 p.m. Melaveh Malkah:
Joseph Rosenblatt.



Mr. Jacob Halevy—"our task is cultural."

(Continued from page 8)

merge under a united leadership. That organisation would have to take care also of social work and no third body was necessary for this task.

Jewish religion was more important than ever because only religious observance could prevent the disappearance of the Jews as a people.

Mrs. Trude Weiss-Rosmarin, U.S.A.:

Little progress was being made in the promotion of Jewish culture. It was not possible to secure Jewish survival simply by setting up organisations. It was certainly necessary to build a bridge between Israel and the Diaspora, but what kind of bridge should it be? She had just returned from Israel and had found to her disappointment that the youth of the country was not interested in Jewish culture.

Mr. Jacob Halevy, Chairman of the W.J.C., British Section:

The World Jewish Congress must assume important responsibilities in the cultural sphere, especially as regards textbooks. Mr. Halevy suggested the publication of a Jewish children's journal.

Speaking of the organisation of British Jewry, Mr. Halevy declared that the affiliation of the Board of Deputies of British Jews to the World Jewish Congress would be highly desirable. Also, Israel must assume the spiritual leadership of the Jewish people.

Mr. Marco Nassi, Turkey:

There was a dearth of Jewish intellectual forces in Turkey. The time might

come soon when they would even be unable to fill leading positions in Jewish communal life.

Rabbi M. Berman, U.S.A., Chairman of the Administration Committee of the American Jewish Congress:

Jewish cultural life could exist in the Diaspora. This in no way diminished the importance of the State of Israel, but it was possible to have centres of learning in New York and San Francisco as well as in Jerusalem.

Mr. Joseph Heftman, Israel:

The idea of Jewish unity which had been so solemnly proclaimed at this assembly was not yet, in itself, a solution of the Jewish problem. The aim should be not merely unity between free communities, but their complete integration as one Jewish people. Integration meant that the Jews of Russia should also be able to form part of the Jewish people. We ought to fight for the achievement of this aim and the world ought to help us to achieve it. If the Jews attain complete national integration they will be able to overcome all dangers.

Dr. Gustav Warburg, Board of Deputies of British Jews:

The Board, the democratically elected representative body of the Jews in Britain, concerned itself not merely with the position of the Jews in England, but took an active interest in general Jewish affairs. The Foreign Affairs Committee of the Board was its most important committee, having assumed ever-increasing responsibilities since the beginning of the century.

The Board and the Congress had many interests in common, although there were differences of approach. These differences did not matter as long as the broad aims were the same.

Rabbi Kopul Rosen (Great Britain):

Rabbi Morton Berman was wrong in believing that a full Jewish life was possible in the Diaspora, and Mr. Argov was mistaken in his belief that Israel was the sole cornerstone of Jewish life. There was one culture for both sections of the people, but one had to bear in mind that there could be no Jewish godless culture.

The World Jewish Congress must be the permanent forum for the voice of the Jewish people and not a mere permanent institution of ad hoc committees. It must be a Congress of Jewry as a whole. As an organisation of Zionists only, Congress would impoverish Jewish life.



Mrs. Trude Weiss-Rosmarin—"organisations are not enough."

Mr. Lavy Bakstansky (Great Britain):

When speaking of widening the base of Congress they had to consider the doctrine of unity versus that of the economic unit. It was not always of advantage to increase quantity at the expense of quality.

(Continued over)



ERECTION OF THE GRAND LODGE OF THE STATE OF ISRAEL

The Consecration and Erection ceremonies will take place in Jerusalem, the cradle of Freemasonry, on Tuesday, October 20th, 1953, and will be attended by a large number of distinguished Freemasons from the United Kingdom and all parts of the Commonwealth. For the purpose of enabling Brethren in this country and their Ladies to attend this historical event, arrangements have been made for them to travel to Israel in groups at specially reduced rates. A complete sight-seeing tour of the country and accommodation in first-class hotels is included. Brochures and further details can be obtained from:



PELTOURS

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Jewish life had become too complacent. Congress must produce the challenge which was once the prerogative of Zionism—before Zionism had become fashionable. This was particularly necessary since the greater menace to Jewish life now came from within rather than from without. Congress should shift its emphasis to the home-front, to combat the danger of disappearing Judaism.

A radical solution was required. There was need for a movement for Jewish day schools.

Mr. Mordecai Bentov, M.K., Israel:

The anti-Communist hysteria in America was affecting Jewish life. The Jewish people as such must not become involved in the major political world conflict of today. He was alarmed at the new American policy in the Middle East and could only hope that American Jews would show as much courage in opposing that policy as British Jews had shown when their own Government pursued a policy detrimental to the interests of the Jewish people.

Mr. S. S. Silverman, M.P., Britain:

If one believed in the idea of the World Jewish Congress, one was disturbed to find that it was making a profound error in tactics. He did not share the general view that the fortunes of the World Jewish Congress today, in 1953,



Rabbi Kopul Rosen meets a Finn.

have greatly advanced as compared with the Montreux Assembly in 1948. Although at Montreux there had been a Babel of ideas and personalities there had nevertheless emerged from that Congress a unity which had been much more real than the uniformity of today.

During the past few years there had been a perfectly legitimate struggle between two perfectly legitimate ideas.

One contended that Jewish interests could best be served in each country by the local organisations there. This did not exclude ad hoc co-operation in times of emergency. The other idea was that such a method would not do under present circumstances and that Jewish interests could be protected effectively only by a permanent organisation utilising experience gained in daily work in between crises.

The resolutions adopted at Montreux had represented the united voice of the whole Jewish people. All of the communities of Eastern Europe had approved those resolutions, covering policies of Germany, Israel and Human Rights.

People were entitled to ask why the representatives of East European Jews were not here today. Was it because they had not been asked to come? There was no answer to say that if they had been asked they would have refused.

Dr. Nahum Goldmann:

Mr. Silverman's speech was a reproach to the Executive for allegedly having neglected opportunities to bring back to the Congress the Jewish communities of Eastern Europe. Such a reproach was unjustified.

Mr. Silverman had been accusing the Executive of not inviting the Jews of Eastern Europe. Whom could they invite? The Jewish Central Committee in Poland had vanished from the face of the earth. The Czech Jewish Communists had behaved better by writing

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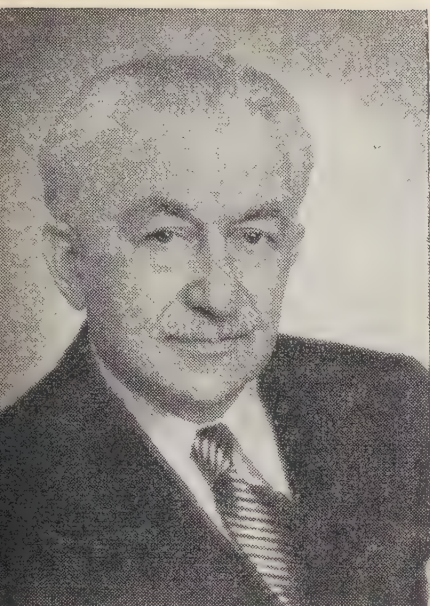
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Dr. I. Schwarzbart—head of W.J.C. Organisation Department.

the Congress that they had officially withdrawn. The Jews of Bulgaria had never responded. In Rumania, Jewish leaders had been thrown into jail. Should invitations have been addressed to them there? Should they have sent invitations to the arrested leaders in Hungary? For twenty years, Dr. Goldmann said, he had been talking to Russian Ambassadors on how it could be made possible for Russian Jews to join the Congress. It had been of no avail. Informal attempts had also been made and Mr. Silverman was well aware of this. The latest method on the other side was not to say no, but not to reply at all.

Mr. S. S. Silverman, M.P., Britain:

It may have been that some of his language had been too violent; he therefore withdrew these unconditionally. He held no brief for the Communists and was never their "Shabbos-Goy." He was on record as having told them that he thought they were wrong. He thought he had been trying to take Dr. Goldmann's side, even if he had used different language. Attempts to bring back Eastern European Jews and bring in also Russian Jews ought to be continued in a whole-hearted and genuine manner, whatever the prospects might be at the moment.

Mr. Y. Erem, M.K., Israel:

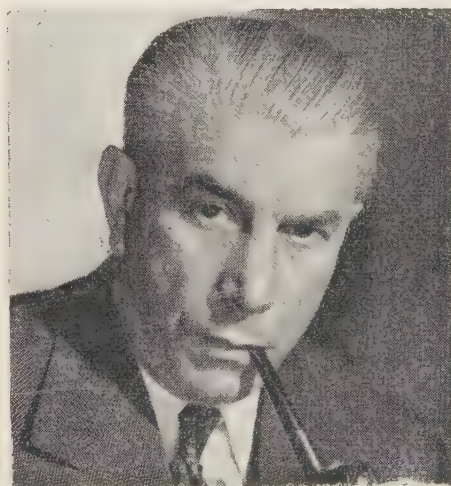
Congress had not found a way to reach the masses. It had remained an institution of officials and public-minded workers, sincerely devoted to the cause, but had failed to secure backing from the general public.

Mr. Samuel Karpin, Australia:

The immigration of Germans into Australia in accordance with the policy of the Australian Government had been vigorously opposed by the Executive Council of Australian Jewry and he appealed to the Assembly for its support.

Mr. Bernard B. Gillis, Vice-Chairman British Section of W.J.C.:

Some people were still hesitant to accept the idea of international action by a united Jewish people, but they had to make an effort to obtain a unified Jewish representation. Five voices, speaking on behalf of world Jewry, were confusing.



Mr. A. L. Easterman—"Consolidate Israel."

Dr. E. Marten, World Federation of Hungarian Jews:

The position of Hungarian Jewry in the post-war period was one of the most burning problems of the day. There were still 180,000 of them left and emigration from Hungary to Israel should remain on the agenda.



Mr. Zalman Shazar—leads Jewish Agency delegation.

Dr. M. Weinberger, Bavarian Jewish Communities:

Most of the small number of Jews still in Germany were "hard-core" cases, not fit for emigration. Eight years after the conclusion of World War II there still existed a Jewish Displaced Persons Camp at Föhrenwald where some 2,000 people were living in the greatest misery. It was a pity that the Assembly had not formulated practical proposals.

Mr. A. L. Easterman, Political Director of the W.J.C. in London:

The function of the World Jewish Congress was to consolidate Israel, not to consolidate the Diaspora. The Jewish State was not only an asylum for afflicted Jews, but was the national home of those Jews who accepted the thesis that the national destiny of the Jewish people could only be secured by a Jewish nation internationally recognised on its own territory.

M. Z. Schulmann (Morocco):

The vast majority of Moroccan Jews live in abject poverty in the overcrowded mellahs of Casablanca and elsewhere, which are cesspools of disease and moral

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NEW YEAR GREETINGS

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(Continued from page 19)

decline. The legal position of Morocco Jews had greatly improved since the establishment of the French Protectorate. France and the new Moroccan Government had freed the Jews of the shackles of medieval restrictions. Thanks to the efforts of the *Alliance Israélite*, schools and hospitals were saving thousands from ignorance and disease. There were many encouraging signs of new developments, but there was still a shortage of schools, condemning thousands of children to illiteracy.

Dr. A. Vajs, Yugoslavia:

As the only representative at the Assembly of a Jewish community living in a Socialist country, he wanted to stress the point that Socialism, Marxism and Communism did not necessarily mean discrimination against Jews or the Jewish way of life. The best proof of this was the emigration of Yugoslav Jews to Israel, and the support given by the Yugoslav Government.

Mr. F. Ashe Lincoln, Vice-President

British Section W.J.C.:

It should be made clear that Mr. S. Silverman, M.P. (as he himself had underlined) had spoken only in his own name and did not represent the opinion of the British delegation which was entirely at one with the point of view expressed by Dr. Goldmann. He warned of the dangers of German rearmament which appeared to be a *fait accompli* and of the danger that a reunification of Germany might jeopardise the execution of the Luxemburg restitution agreement.

Dr. Nahum Goldmann (replying debate):

Mr. Bakstansky had said that Congress might break up if it absorbed too many new organisations. He, Dr. Goldmann, did not think that the addition of three or four groups would bring about this danger. They should not introduce a "numerus clausus."

What he wanted from the Congress was simply *carte blanche* to conduct talks. If decisions would have to be taken, an emergency Congress could always be called at short notice. He always wanted to make it clear that certain purely organisational sacrifices would be well worth while for the sake of having a really large representation, but he never thought that any fundamental principles on Congress should be changed.

(The Report of the U.N. and Cultural Sessions will be published next week)

JPA-JNF NEWS

Prepared by J.P.A.-J.N.F. Public Relations Department, 65 Southampton Row, W.C.1

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TOWARDS THE SPIRITUAL MOBILISATION OF ANGLO-JEWRY

KOL NIDREI APPEAL—FRIDAY, 18th SEPTEMBER

Too early to think of the Appeal for Israel? Not if we are to secure, in the words of the Chief Rabbi, a contribution from every worshipper. Congregations throughout the country must start once on the careful preparations involved to produce a 100 per cent. response from their synagogue members; otherwise our objective, the complete mobilisation of the community in a great synchronised effort to benefit the State of Israel, taken on this most solemn day of Kol Nidrei, will not be attained.

Why a Kol Nidrei Appeal?: The institution of a special appeal on the occasion of the inauguration of the Fast of Atonement arose because, in the expression of the one-ness of all Jewry, we could be failing ourselves if a small sacrifice were not made for those in need. In the family of Jewish communities, the State of Israel stands in direct need because its enormous humanitarian and creative efforts during the past five years have left her in a momentary economic exhaustion.

J.P.A. serves throughout the year to facilitate a flow of aid from this large, secure and prosperous community. But the J.P.A. itself is inadequate: many thousands are not represented on its committees, yet still wish to participate. Every man and woman professing Judaism will be in their synagogues on Kol Nidrei. Therefore the appeal must be taken into synagogues, as the whole of Jewry remembers its storied past and great destiny.

How the Pledge will be made: For its success the Kol Nidrei Appeal depends on the ready and understanding co-operation of Ministers and Boards of Management. No Holyday sermon at the year's beginning could omit discussion of the new Jewish State on the holy soil of Israel. No sermon must omit reference to the achievements of that state, its great advance towards independence, its outstanding contribution to solving the problem of Jewish homelessness, its cherished place in the lives of Jews everywhere. The Minister's sermon will dictate the mood of his listeners. The Board of Management can by

forethought ensure the progress of the appeal with smoothness and decorum. The specially devised pledge cards, obtainable on request from J.P.A. Head Office, should be in the hands of every worshipper. Each man and woman would be able to indicate the extent of his or her pledge; and the stewards, according to a pre-arranged plan, can then collect the cards. There will be no interruption of the synagogue Service.

Those Benefiting from the Appeal: As in previous years, the J.P.A. is in partnership with a number of other bodies helping Israel. The J.P.A.'s concern is to help rectify the adverse trade balance of Israel. The others each do essential work to relieve distress and aid the rehabilitation of the young, the sick and the homeless. These bodies are: Children and Youth Aliyah, United Jewish Relief Appeal, ORT, Magen David Adom, Friends of Midrashia, Friends of the Anti-Tuberculosis League of Israel.

MT. CANAAN LANDS BECOME NATIONAL ESTATE

156 dunams on historic Mt. Canaan have just come into the possession of the Jewish National Fund as the result of a generous Living Legacy bestowed by Mrs. Sarah Levy.

When, twenty years ago, Mrs. Levy came from Singapore to settle near Safad, the plot of land which she bought was bare and empty. She built "Kiryat Sarah"—a compound of eight one-storey houses and a large hotel. During the Arab riots of 1936-39, Mt. Canaan was often isolated and attacked, but Mrs. Levy did not leave her "Kiryat." And in the War of Independence, her estate became a centre of Jewish defence. She had handed over to the Haganah the tall building of the hotel opposite the police station, then in Arab hands, and it was due to this that the siege of Safad could be broken.

Mrs. Levy, who has a daughter and a son now serving as an officer in the British Army, will continue to live in "Kiryat Sarah"—a name to be preserved—and her villa has been rented to her for life. 80 years old, she is resolved to

(Continued page 23, foot col. 1)



A scene from the J.N.F.-sponsored film "Faithful City": A British policeman accuses young Max (left) of stealing Sam's (Jamie Smith) watch. The episode marks a turning point in the displaced youngster's attitude to his new life as Israel becomes a State.

JPA-JNF NEWS

QUEEN ELIZABETH CORONATION FOREST

COMMONWEALTH PARTICIPATION

Canadian Jewry plans to raise \$55,000 towards the target figure of £100,000 set for the Queen Elizabeth Coronation Forest in Israel. This was announced last week by the Coronation Forest Executive.

The Jewish community of Kingston, Jamaica, has donated 100 guineas for the planting of a 300-tree park bearing its name. A similar contribution has been received from the tiny Jewish community of the Sudan, and Maltese Jewry are giving 25 guineas for a row of 75 trees.

FORTHCOMING EVENT

Tuesday, 6th October

EALING J.N.F. COMMISSION. Grand Boxing Tournament, Wembley Town Hall. Tickets obtainable from Mr. J. Shestopal, 47 Gunnersbury Ave., W.5. BIS: 5874 and Mr. A. Blake, MUS, 6111. Prices from £2 2s. to 7/6d.



London

40 trees in the names of Victor Lunzer and Liesel Stern on the occasion of their Marriage. February.

18 trees in the names of Dr. Moshe Gottstein and Miss Esther Hepner on the occasion of their Marriage by the Golders Green Mizrahi Women's Society. 27th July.

18 trees in the names of Dr. Moshe Gottstein and Miss Esther Hepner on the occasion of their marriage by the Honorary Officers and Executive of the Mizrahi Women's Organisation. 27th July.

18 trees in the names of Cecil Vivian Cherno and Millicent Dover on the occasion of their marriage by the Honorary Officers and Executive of the Mizrahi Women's Organisation. 28th July.

Brighton

12 trees in the names of Mr. and Mrs. Henry Baum on the occasion of their Silver Wedding by the Brighton and Hove Mizrahi Women's Society. 31st May.

Glasgow

20 trees in the name of Gabriel Norman Swirsky on the occasion of his Pidyon Haben by relatives and friends. 26th April.

Hove

12 trees in the name of Mrs. Bessie Emanuel on the occasion of her son's Marriage, May 28th, 1953, by the Committee of the Brighton and Hove Ladies' Guild for the invaluable and indefatigable services to the Guild.

NORTH LONDON DIVISION

A splendid effort for the North London Division of the Queen Elizabeth Coronation Forest was made when the South Tottenham Hebrew Congregation, together with its Ladies Guild held a Whist Drive and Social on Wednesday, 29th July, at the Louis Bard Hall, Crowland Road, N.15.

HARRY WISEMAN BEQUEST

It was in November, 1952, that Mr. Harry Wiseman, a London vice-president of the Jewish National Fund and president of the St. Johns Wood and Maida Vale Zionist Society, and for many years chairman of the local Joint Palestine Appeal, died after a long illness.

Mr. Wiseman, in accordance with his life-long beliefs, and the generosity which made him so beloved in the community, made a bequest to the Jewish National Fund in his Will. This amounted to £250, and the Executors have now transmitted this sum to be used for the amelioration of the soil of Israel.



Glasgow

Michael Leslie Shulman on the occasion of his Barmitzvah, by his d. parents. 8th August.

Leeds

Myer and Rachel Wolfe on the occasion of their Golden Wedding. 4th August. 1903-1953.

Erica Jane Clements on the occasion of her birth, by her grandparents, and Mrs. M. Baker. 22nd June.

Rubie Glassar and Abraham C. Coutts on the occasion of their Marriage by the parents of the Bride and Bridegroom. 9th June.

Manchester

Abraham and Fanny Rosen on the occasion of their Golden Wedding, by members of the Kersal Crag Synagogue in appreciation of their many years loyal and devoted service to the Congregation. 9th June, 1903-1953.

Shirley Gardner and Abraham Ellis on the occasion of their marriage at Holy Law Synagogue, by the parents of the Bride Mr. and Mrs. J. Gardner. 2 July.

Barry Ross on the occasion of his Barmitzvah at the Central Synagogue, his parents. 1st August.

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JPA-JNF NEWS

CHOOSING A SETTLEMENT POINT J.F. TECHNICAL DEPARTMENT IN OPERATION

Who decides where a settlement ought stand? Who chooses the spot? How done, and by whom? I always won- ded, writes *Malkah Raymist* from usalem.

Last week I went to find out the ver, and set out with a group of J.F. technical experts in the hills of ea. More work villages were being ned. A net-work of settlements is to ilt in the Jerusalem Corridor to ect its drawn out frontiers and to ivate the stony hillsides. Pine forests orchards, vineyards and vegetable dens, must cover the harsh outlines of e forbidding looking, stony hills.

We reached the first spot. It had al- dy been measured by Jewish Agency Keren Kayemeth surveyors, archi- s and agricultural experts. Now her details had to be elaborated: the spot protected from the North ds, was suitable. No, it is not pro-

tected from the next hill range, which is already Arab territory. Another slope would have to be chosen. Wind protec- tion is a major point, especially in the Judean climate. Then the distance from the nearest water source was discussed, calculations made, maps spread. "This is not a good spot for metal roofs," said one of the technicians. "Remember the roofs will gleam in the sun and make a good target." The ever-present threat. A host of problems, unexpected and often incomprehensible to the layman con- front the experts.

They talk on and on: "Where is that clump of olives? How many houses did you say here? And what does the Jewish National Fund say? Will they plant here this year or next?"

I stepped aside to look at the view. A green hill and a brown one, and terraces, beautifully regular, circle like rings around a large hill. Who made them? Nothing yet growing on them. Here is a hill reclaimed by the J.N.F. Yemenite labourers have done the heavy work of clearing stones and rocks and the terraces

are ready. It has not yet been decided whether orchards, vegetables or simply pine forests will be planted here. That will depend on what the settlement ex- perts decide. If villages are to be set up close by, then orchard or vegetables will be planted. If not, forests.

The maps are folded. We pile into the jeeps. "How many more places do we visit today?"—"Four." Each spot has to be surveyed five to six times before the decision is finally taken to set up a vil- lage. But once it is decided, the village goes up in 10 days. The choosing of the right spot is harder than the building.

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T. CANAAN from p. 21

ome a centenarian and she has map- out activities for the coming 20 rs. Every morning, the erect old lady be observed working in her rose gar- t. She plans to enlarge her villa.

The area under the terms of the Legacy tudes all the buildings and adjoins the ya lands of the J.N.F. with which y form a contiguous plot. Mrs. Levy's bition has always been to see the utiful spot on Mt. Canaan properly eveloped and this was the reason for nsferring it to the J.N.F.

The negotiations for this Living gacy, which is valued at several hun- d thousand pounds, started as early 15 years ago. The final signature was de on the occasion of an impressive emony at Mrs. Levy's home on Mt. naan, in a room which she has set de for a synagogue, containing an on kadosh." Mr. A. L. Mohilever, rector of the Fund's Finance Depart- nt, and Mr. H. R. Yarden, Adminis- tor of Head Office, represented the J.F. At the conclusion of the cere- ny Mrs. Levy was presented with a lden Book certificate in recognition of many services to the J.N.F. culmina- g in this great Living Legacy.

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Mr. Koppelman, 60 Ashbourne Avenue	...	5	8	6
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Mr. D. Blairman, 173 West Heath Road	...	2	18	0
Mrs. E. Snowman, 26 Redington Road	...	2	17	0
Mr. C. Sklan, 251 Chamberlayne Road	...	2	6	1
Mr. Winer, 1 The Croft	...	2	6	0
— 1 Ingram Avenue	...	2	0	10
Mr. M. Solomon, 415 Watford Way	...	2	0	3
Mr. S. Margulies, 10 Southbourne Crescent	...	2	0	0
Croydon				
Mr. N. Goldstone, 13 Harland Avenue, Addiscombe	...	5	0	0
Thornton Heath				
Mr. S. Rothwell, 9 Denheved Road South	...	2	2	0
Edgware				
Mr. & Mrs. Goldberg, 151 Edgwarebury Lane	...	2	0	0
Enfield				
Mr. J. Mossack, 80 Park Avenue	...	2	0	0
BIRMINGHAM				
Mrl & Mrs. M. Mitchell, 260 Bristol Road, 5	...	8	0	0
Mr. & Mrs. H. Glat, 133 Viceroy Close, 5	...	6	0	0
Mr. & Mrs. L. Brown, 161 Bristol Road, 5	...	3	10	0
Mr. & Mrs. E. Woolf, 70 Arthur Road, 15	...	3	7	0
Dr. & Mrs. K. Strauss, 12 Carisbrooke Road, 16	...	3	5	0
Mr. & Mrs. Hesselberg, 2 Carisbrooke Road, 16				
...	...	3	3	3
Mr. & Mrs. Brenholz, 30 Kelmscott Road, 17	...	2	17	6
Dr. E. R. Barnett, 35 Warwick Road, 11	...	2	10	5
Mr. & Mrs. R. Hoff, 186 Poplar Avenue, 17	...	2	6	5
Mr. & Mrs. A. Brown, A.8 Kenilworth Court, 16	...	2	5	10
Mr. & Mrs. Coombs, 136 Bristol Road, 5	...	2	4	0
Mr. & Mrs. E. Alpre, 89 Bristol Road, 5	...	2	3	0
Mr. & Mrs. Davis, 198 Haunch Lane, 14	...	2	3	0
Mr. & Mrs. E. Rose, 170 Farren Road, 31	...	2	2	0
Dr. & Mrs. B. Nathan, 20 St. Heliers Road, 31	...	2	2	0
Mr. & Mrs. H. Freeland, 29 Showell Green Lane, 11	...	2	2	0
Mrs. Petty, 17 Greenfield Crescent, 15	...	2	2	0
Mr. & Mrs. B. Goodman, 9 Reservoir Retreat, 15	...	2	0	0
Mr. Walden, 50 Peacock Road, 14	...	2	0	0
Mr. & Mrs. Kay, 34 Langleys Road, 29	...	2	0	0
Mr. & Mrs. R. Engle, 53 Greenacres Rd., 31	...	2	0	0
Mrs. M. Ruck, 89 Viceroy Close, 5	...	2	0	0
NEWCASTLE				
Mr. Cranton, 20 Ivy Mount Road, 6	...	3	11	9
Mr. Axelrod, 40 Belle Vue Avenue, 3	...	3	10	0
Mr. Leonard, 40 Paington Avenue	...	3	5	0
Mrs. Gordon, 83 Westmoreland Road, 1	...	3	4	9
Mr. A. Small, 35 The Drive, 3	...	3	3	0
Mr. Refson, 4 Bernerside Drive, 2	...	3	3	0
Mr. Shaw, 42 Beatty Avenue, 3	...	3	2	6
Dr. S. Woolf, 2 Rothbury Terrace, 6	...	3	2	6
Mr. M. Lion, 7 Bernerside Drive, 2	...	3	0	0
Dr. I. Stoll, 3 Fernville Road, 3	...	3	0	0
Mr. Lesser, 8 Oterburn Terrace, 2	...	2	18	8
Mr. I. Wilson, 8 Westfield, 3	...	2	15	4
Mr. H. Knoblauch, 44 Brackenfield Road, 3	...	2	14	0
Mrs. Young, 102 Fenham Hall Drive, 4	...	2	13	8
Mr. S. Best, 5 Cavendish Place, 2	...	2	10	0
Mr. H. Black, 16 North Jesmond Avenue, 2	...	2	10	0
Mr. L. Myers, 17 Moor Court, 3	...	2	10	0
Mr. Shaperio, 11 Granville Road, 2	...	2	3	0
Mrs. Kirtan, 144 Stanton Street, 4	...	2	2	6
Mr. Caplan, 47 Wellburn Park, 2	...	2	2	0
Mr. Isaacs, 20 Montague Avenue, 3	...	2	2	0
Mr. G. Rosen, 12 Fernville Road, 3	...	2	2	0
Mr. S. Phillips, 11 Bernerside Drive, 2	...	2	2	0
Mr. A. Summerfield, 23 Holderness Road, 6	...	2	0	0

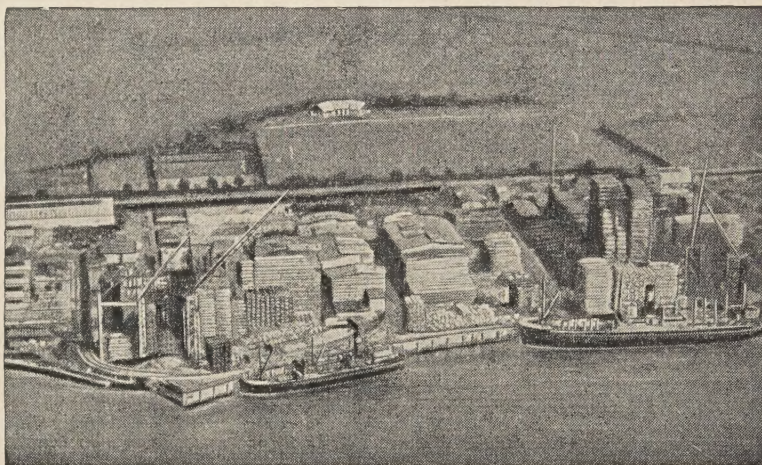
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